

Brethren Evangelist

"I Am the Way, the Truth and the Life."—Jesus

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Ashland College Insurance

In two successive issues we have called attention to the importance of immediate insurance for the College Buildings. Because of the urgent necessity the Prudential Committee thought it wise to insure the buildings at once. Not a member of this Committee, nor of the Board of Trustees, nor of the Brethren church, would think, were it his own, of holding such a property without adequate insurance. Should we be any less concerned because it is the church's property? Surely not. Policies have been written on the two buildings and contents for \$20,000 covering a period of three years. The premium must be paid May 1, 1902, and we trust every pastor in the church will present this matter to the congregation or congregations which he serves and ask for a contribution to meet this obligation. It is not necessary that pledges should be taken and held until the full amount is raised as the insurance has already been taken out and money sent in will be applied at once. Let this be done without delay. If every congregation in the brotherhood will take a collection for the purpose herein set forth the amount will be raised with but very little effort and without a burden to any one. Send money to E. J. Worst, Ashland, Ohio.

Information Wanted

An earnest, faithful brother, one who has given much time to the services of the Master, sends us the following inquiries and asks us to answer them thru the columns of the EVANGELIST:

1. *Is it scriptural to ordain preachers in accepting pastorates only?*

We find no scripture for such a procedure. Men may be ordained as Deacons, Elders or Evangelists without being pastors of any church. Scripturally we can have preachers without ordination, but not Deacons and Elders. (See Acts 8:4.)

2. *A preacher living in a congregation, claiming to be called of God to preach the gospel, and is ordained, would an ordination as a pastor constitute him an Elder of the church?*

Certainly not. "To ordain a pastor" is an unheard of thing, scripturally. Pastors are called. Deacons, Elders and Evangelists are ordained. Elders become pastors when called. Scripturally a man may be a preacher and a pastor without being an Elder, and he may be an Elder without being a pastor. The pastor may be an Elder or he may not. Laymen may and do preach. It is scriptural for them to do so. A congregation may call one of their number to this work, grant him a permit to preach and to perform the

duties of a pastor, but he becomes an Elder only by ordination.

3. *A deacon exercising in his official relation, exhorting and preaching, is chosen and ordained as pastor of said church. Does such ordination constitute him an Elder in a scriptural sense?*

No. A Deacon is a Deacon scripturally when ordained as such. If ordained as an Elder he is an Elder and not a Deacon. An Elder becomes such when he is ordained as an Elder. If ordained as a Deacon he is not an Elder but a Deacon. When a man is ordained a pastor (a thing we have never heard of, scripturally), he is neither a Deacon nor an Elder, but to whatever the church has ordained him that he is, nothing else. The congregation might ordain almost any one to almost anything, but that would not make him either a Deacon or an Elder.

The Unendurable Ugliness of Sin.

The Mohammedans have a legend of a king who lived a very wicked life. At last he died, and passing into the other world, he expected to be received with honor, to be met by heavenly hosts and escorted to a throne. But as he looked about he saw no one save a very wretched hag, the most miserable looking being he had ever beheld. He spurned her, but she came near to him. "Who are you," he asked, with disdain. "Do you not know me?" she replied. "I am your sins. I have come to stay with you. You and I are to live together forever." It is only a legend, but the picture of the absolutely unendurable ugliness of sin is not overdrawn. Sin is the most terrible master in the universe. There is nothing else that makes such absolute slaves of men and women as sin. In the light of this fact, and in the light of the experience of thousands who have tried the promised pleasures of sin, why should intelligent people continue the servants of this terrible master? There is but one answer to this question: They do not see the terrible ugliness of sin nor do they understand its exceeding sinfulness and deceitfulness. The first and last characteristic of sin is its deceitfulness. It comes to us with promises of power and liberty and reward. It whispers of beauty and pleasure and honor. It tells of the pleasures of the card table, the theater, the dance and the wine cup; it brings in its left hand the flowers that are as a sweet savor to the sense of smell and beautiful to look upon, and in its right hand the golden fruit that appeals to the taste. But it is a bundle of lies and deceitfulness and the end thereof is death. It pursues its victim with malignant hate, puts out his eyes, binds him hand and feet with galling chains and carries him away as a slave to the prison of the lost to live with sin for his portion and companion forever. And yet men and women love sin!